

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, December 9, 1960

VOLUME XVI — No. 16

RE-OPENING OF KASTNER TRIAL SOUGHT

Eichmann To Be Called In Noted Libel Case

Adolf Eichmann may appear in the public spotlight before his trial, slated for March 6, if the Israel Supreme Court grants a motion for a re-opening of the famous Kastner case.

Israel Kastner, former head of the Zionist organization in Hungary, filed a libel suit against Malkiel Greenwald when the latter accused him of collaborating with the Nazis during World War II.

At the time, Greenwald made

this charge, Kastner was working as a high Israeli Government official. Greenwald was acquitted of libel on three counts and found guilty on one.

The justices ruled that Kastner had collaborated but had taken no loot. It was on this latter point that Greenwald was found guilty and fined one Israeli pound.

The Israel Attorney General appealed the case and the country's highest court reversed the

lower court decision. The verdict cleared Kastner of all charges of collaboration. Greenwald was fined 500 pounds and given a one-year sentence that was suspended.

Now, Greenwald's attorney — Shmuel Tamir — is requesting the new trial on grounds of new evidence substantiating the original Greenwald charges of collaboration against Kastner. On the basis of this new evidence, Tamir

will seek a new trial and will call Eichmann as a witness.

The "new evidence" is a letter sent by Kastner in 1947 to Eichmann's assistant, Herman Krumy, telling him that he will do what he can to help get a favorable ruling for him from the Allied and German Courts.

It has been learned that Tamir will file his appeal for a re-opening of the Kastner case with the Supreme Court "in a matter of weeks."

Eichmann refers to Kastner in the concluding chapter of his memoirs in "Life" magazine. He says the Hungarian Zionist was "ice cold and fanatical." Kastner, according to Eichmann, agreed to help prevent Jewish resistance to deportation in exchange for the lives "of a few thousand elite."

Eichmann writes, "I believe Kastner would have sacrificed 1,000 or 100,000 of his blood to

achieve his political goal . . . to save biologically valuable Jewish blood — that is, human material that was capable of reproduction and hard work."

Eichmann writes that both he and Kastner were "idealists" who had to sacrifice their own blood as a means toward an idealistic end.

Tamir, now in New York on business, refused to comment on the case, other than to say that he was preparing to request Israeli Supreme Court President Yitzhak Olshen to reopen the Kastner case so that Eichmann could "testify more fully" on his dealings with Kastner.

He said: "Often people ask how could six million Jews have walked to their death without any struggle. There may be much light thrown on this subject if activities of those who dealt with the Nazis are brought out into the open."

Ben-Gurion Seen Pondering Change in Pro-West Attitude

LONDON (P-O) — Israeli Prime Minister David Ben-Gurion may be switching from a pro-Western attitude to one of non-identification with either the East or West, according to the Jewish Observer and Middle East Review.

The magazine's Tel Aviv correspondent writes that Ben-Gurion has been sounding out his friends in Mapai and the Foreign Ministry on a plan, whereby, he hopes to consolidate the genuine "non-identification group" among the Afro-Asian countries.

According to the Observer, the Premier has in mind the organization of a "new international" identified with neither capitalism nor communism to "fill the ideological vacuum in Africa and Asia between Soviet Communism and classical capitalism."

The report states that Ben-Gurion found an enthusiastic supporter for this proposal in the Socialist Prime Minister of Nepal.

The Observer states that it has "become clear now that Ben-Gurion has revised his earlier view that Israel should join NATO."

The magazine indicates that the Premier is giving serious consideration to an adoption of the "non-identification" policy, although, it states, he believes any new policy to be effective would require "something more than a bald declaration of non-identification."

At one time, according to the Observer correspondent, Ben-Gurion thought that the Socialist International might provide a rallying-point for those countries and peoples wishing definite alignment with neither the capitalist powers of the West nor the Communist powers of the East.

However, he concluded that the Socialist International was not ideally suited to this mission, since it was pretty general accepted as a "Western" organization.

Another factor said to have impelled Ben-Gurion toward a non-identification policy is a warning from an American Negro writer that affiliation of American unions with the His-

tadruth's Afro-Asian Institute would be a grave mistake since American unions still discriminate against the Negro.

The Prime Minister has expressed grave concern over the massive financial participation of American unions in the institute according to Jon Kimche, editor of the Observer. He took special note of a charge by Moscow that money channeled into the institute via discriminatory U. S. trade unions was a way of making Israel a tool in a new policy of American neo-colonialism.

The Moscow charge took the position that since U. S. unions discriminate against Negroes, their profession of interest in aiding Africans through the His-

druth Afro-Asian Institute was spurious and actually cloaked an American attempt to extend imperialist domination over the new African countries.

According to Kimche, Ben-Gurion is set on proving this is not so and has inaugurated steps to have American participation in the Histadruth Afro-Asian Institute eliminated.

Jewell R. Mazique, an American Negress, is the author of the article pointing up American trade union discrimination against Negroes which caused the Prime Minister grave concern. The article first appeared in an American Negro paper, the Afro-American, published in Baltimore.

British Writer Decries Dietary, Sabbath Laws

Britain's controversial Jewish author and publisher Victor Gollancz told a British television audience recently that some Jewish observances were obnoxious and idiotic. Gollancz voiced his views during a B.B.C. television interview with John Freeman. While he decried many aspects of his Jewish background he also

cited several things in Judaism which he regarded as beautiful. He praised the lack of division in Judaism between what was holy and unholy, profane or sacred.

The writer criticized the Jewish dietary laws and its Sabbath observance. He recalled that he had once asked his father whether to eat pork was worse than to commit murder. His father had replied that murder was worse morally. "However," the father added, "while I could commit murder, I could never eat pork."

Gollancz spoke of the "compulsive taboo" of the Torah. He said that at a very young age his father would not allow him to light the fire on the Sabbath although the day had been very cold.

Gollancz admitted that although he was of Orthodox background he did not observe his faith. "I am a very bad Jew," he said and told that he had not been to a synagogue since he got married in 1919. The writer also revealed that he did not support specific Jewish charities.

Berger Says U.S. Zionists Seek National Rights

NEW YORK (P-O) — Rabbi Elmer Berger, executive vice-president of the American Council for Judaism, told the New York Chapter that the Israeli-Zionist plan calls for an interpretation of the status of American Jews as "a definable body-politic that desires national rights and responsibilities in Israel, and is competent to receive and discharge those rights and responsibilities."



PREMIER VIEWS ISRAEL "WAR GAMES"

Military defense has always been one of Israel's main concerns. Premier David Ben Gurion is pictured above, surrounded by Israeli army brass, viewing a military maneuver. Many countries are now involved in diplomatic maneuvers as the "cold war" rages and Ben Gurion too has foreshadowed new diplomatic moves by Israel on the global chessboard as he indicates a possible change in his country's orientation which has previously been pro-Western. With Israel planning closer ties with the new Afro-Asian nations, many of which have adopted a policy of neutrality in the "cold war", Ben Gurion has manifested an increasing desire to align Israel with the neutrals in the East-West conflict.

Jews Find 'Island in the Sun' Economic and Social Paradise

PUERTO RICO (P-O) — The lush tropical foliage which forms a natural arch over the driveway leading to the imposing entrance of the Jewish Community Center on Ponce de Leon Avenue in Santurco, is symbolic of the richness and luxury of the Jewish community in Puerto Rico, which dates back to the year after Columbus discovered America.

Rabbi Marshall J. Maltzman, spiritual leader of the Santurco congregation, writing in the fall issue of "The Torah," a publication of the National Federation of Jewish Men's Clubs, declares that the average American tourist is amazed to discover at Santurco a thriving congregation, typical of many he has seen in suburban areas in the United States.

But then the Jewish community in Puerto Rico, the rabbi explains, enjoys good economic conditions and an active and rewarding social life.

STORES PROSPEROUS

Thriving small retail stores and a chain of properous department stores in the greater San Juan area, are operated by Jews, many of whom came to Puerto Rico from Russia after World War I.

"Two major causes," writes

Rabbi Maltzman, "account for the dynamic growth of the present Jewish community: the Second World War and Operation Bootstrap. The entry of the United States into the war brought Jewish servicemen to the island's military bases, which were, and still are, of strategic importance.

"The residents lent their hospitality to the Jewish servicemen and sponsored holiday affairs, including a community Seder, which, through the years, has always attracted large numbers. Recently, the Sedarsim have been held at the Caribe-Hilton Hotel, which completely refurbished its kitchen for this event. The Sedarsim have been conducted by the local rabbi of the Jewish Community Center who also serves as Jewish chaplain on the island.

CENTER ORGANIZED

"The desire to help the Jewish servicemen constituted a unifying factor for the Jewish community; for it created a need for a common meeting place, where religious services could be conducted and where children might receive some religious education. Renting a loft in a building off the main thoroughfare in

Santurco, a burgeoning suburb of San Juan, the formal organization of the Jewish Community Center was accomplished.

"In 1955, the membership purchased the estate of a former Nazi sympathizer, fumigated and renovated the premises and established facilities for worship and religious instruction.

"Soon after this writer became their first Conservative rabbi, the synagogue voted to become affiliated with the United Synagogue of America and a definite viewpoint and standards were espoused.

"With the election in 1952 of Louis Munoz Marin as Governor of Puerto Rico, a popular figure embracing the philosophy of the New Deal with its emphasis on social experimentation, the Federal Government embarked on a program termed 'Operation Bootstrap,' which was designed to raise the economic status of the island through industrialization and the exploitation of its resources.

NEW BUSINESS ATTRACTED

"Operating skillfully through the agency called Fomento, which promotes a 10-year tax exemption program, financial aid to new business and offers other

attractive inducements to lure in various fields have taken advantage of this prosperity and have come with their families to the island from the United States and Europe.

"Simultaneously, a vast tourist influx has begun, which has transformed Puerto Rico with its stable climate, new hotels and facilities for relaxation, into a veritable Riviera of the Caribbean. Considerable numbers of Jewish executives, business men, professionals and entrepreneurs

have come with their families to the island from the United States and Europe.

"This has brought about a steady increase in the number of Jewish residents and a growth within the Jewish Community Center, the only synagogue on the island. The 400 Jewish families who now live in the greater San Juan area, stem from varying backgrounds, but they find a common rallying point in the various phases of Jewish life which have begun to flourish through the center's sponsorship."

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: I have been an avid reader of your column in the JNP for many years, and am now availing myself of the so valuable information which you possess. I am interested in finding out the origin of the name SACKI. That is my mother's maiden name, and her family resided for many years in Kleinsteinaich near Hassfurt and before that, for many generations in Mellrichstadt in the province of Lower Franconia in Bavaria in Germany.

JULIUS L. WEIL, Malden, Mass.

SACKI is an abbreviated form of the patronymic Isacki (Itzhaki) or Isaacson.

The family name commemorates an ancestor named Isaac whom it desired to honor.

The name that comes to mind in this connection is that of the great commentator of

the 11th century whom we know as Rashi

but whose full name was Rabbi Shlomo Itzhaki (ben Isaac). It is not likely that

you are a descendant of Rashi, because if you were you would

know it. The surname is more often spelled Sack.



Pearlroth

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American Students Reject B-G Plan for Seminar

JERUSALEM (P.O.) — American students studying in Israel, much to the delight of Prime Minister Ben-Gurion, turned thumbs down on his proposal that 10,000 U. S. students be invited to come to Israel to attend an International Jewish Youth Seminar and to study here.

Despite the rebuff, Ben-Gurion

indicted that he would go ahead with his plan.

In fact, Ben-Gurion's taking the time to place his proposal before the American students, shows that he has figuratively rolled up his sleeves in his determination to go all out in the campaign to induce more and more U. S. undergraduates to pursue their studies in the Jewish State.

Thirty young American college and university students attended the conference where he discussed his plan. The proposed seminar, he said, would discuss two subjects — (1) The place of the Jewish nation in human history and (2) The place of Israel in the modern world.

According to Maariv, the big Israeli daily, the 30 youths present at the conference, doubted

that their fellows in the American universities and colleges would be interested in the Prime Minister's idea.

A spokesman for the group was quoted by Maariv as follows: "Our fellow students in America are satisfied with their present status as American undergraduates and would have no intention of coming here to study. Moreover, they are not interested in the problems Mr. Ben-Gurion would like to have discussed at the seminar."

Ben-Gurion was not discouraged. He said that more and more of the newly created nations are sending their students to Israel to study, after turning down invitations from Soviet Russia and Communist China,

because they "do not trust Russia and China."

He seemed to feel a desire to study here could be induced in large numbers of American students. He said that, according to information he has received, there are 10,000 colleges and universities in the U. S. and it is his objective to have at least one student from each of the 10,000 institutions come to Israel to attend the projected seminar.

The World News Service, in reporting Ben-Gurion's meeting with the 30 American students, disagreed with the Maariv report to the extent of asserting that the Americans gave some favorable response to the Prime Minister's proposal.

Community Sells Cemetery for Profit

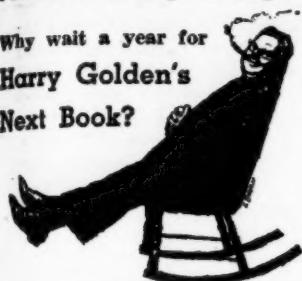
A small Jewish community in Korfu, Greece, sold their ancient cemetery to a construction company which plans to build there. The community of 90 Jews received about \$65,000. Hundreds of bones have been thrown into the sea by the construction workers.

Protest have been made to the community by the B'nai B'rith Council in Athens and the Rabbinic Council. The bureau sent workers to Korfu harbor to bury the bones in one place near the former cemetery. Before Hitler's era the area had 2,000 Jews.

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WOMEN'S VIEWPOINT

Who Is World's Best Psychiatrist?

By HELEN COHEN

I devoted a column not too long ago to the problem of talking things out with someone. I quoted, if you recollect, from some expert, on the need to get troubles off one's chest. From there I went on to say that no matter what we moderns thought about our forefather's preoccupation with a personal God, it must have been wonderfully



Helen

reassuring for them to have that close relationship with the Almighty. And that having it, they had a much more superior confidante than any mere mortal could be.

Who are you going to tell your troubles to, I asked. Another weak human, with as many faults as you, who might some day turn around and embarrass or humiliate you with the words you once poured out from an

anguished heart?

HOW MUCH better for our fathers who would cry out to their Maker in their despair and come away not only refreshed but sure that their All-Wise and All-Loving Father in Heaven would not betray their confidence.

Since then, I found yet another good argument to show that our ancestors were wise if they kept their troubles privy just between themselves and their Creator — if you don't you can sure get on the other fellow's nerves.

IN AN ARTICLE in This Week magazine called "Calm Down, Mr. and Mrs. America!" we are told that "we contribute to increasing our own and other people's tensions needlessly . . . by misunderstanding the wise psychiatric advice to 'get things off their minds.'"

"Many persons take this excellent counsel too literally," the article continues, "and become chronic complainers. Certainly, talking out your troubles is important, whether to a psychiatrist, physician, minister or friend.

But some individuals now babble too freely about their personal problems, and these woes, when voiced frequently, can affect others. If you came to the office bright and chipper, only to be greeted by successive limitations from your co-workers, your own happy mood might soon be replaced by gloom."

SO I GUESS you'll just have to stop letting yourself go, unless you can see your way clear to talking things over with you-know-who.

Incidentally, I've read in several places that the thinking among thoughtful Christians, is of the need to give themselves up entirely to God, to let Him come into their lives and direct their purposes. And I get the feeling that this orientation to life must have been what kept the Jewish people wholesome and emotionally healthy, even in the midst of all the suffering and degrading they endured. The Lord was a part of their lives, an intimate part, showing them the way, strengthening, uplifting and comforting them.

Widening Gulf Seen Between Israel and Diaspora Jews

Since the advent of the Jewish State, a widening gap, instead of what many had hoped would be a unifying process, has developed between Israel and the diaspora. So declares Edwin Samuel, resident of Israel and noted authority on government administration, in The Reconstructionist.

One example, Samuel offers, is that of language. The use of modern Hebrew, official language of Israel, has not spread beyond the borders of the Jewish State. The efforts to re-establish it as a living speech in other countries are likened by Samuel to the attempted revival of Erse in Ireland, where only a small number of ardent nationalists have mastered the ancient gaelic tongue. The reason, Samuel points out, is that there is no practical need for Erse in Ireland, as there is for Hebrew in Israel, where Jews originating from every corner of the world have found a common means of communication in the tongue of

the prophets which had been used for centuries in prayer. The same problem does not exist in the diaspora.

Travel, another unifying factor, has also failed so far, according to Samuel, who says that if the present ratio of 50,000 Jewish visitors to Israel annually — assuming they were all new visitors each year — continues, some two and a half million Jews could visit Israel in the coming 50 years. This would mean a quarter of the world's Jewish population. While it may prove to be the most fruitful method of narrowing the gap between Israel and the diaspora, its effectiveness remains in question, especially in view of the brevity of the average tourist's stay.

What about religion, which has kept the Jews together since the dispersion? Here, too, Samuel sees little hope. While in the diaspora, Jewish unity is still maintained primarily through congregational grouping, "Israel, as a secular state, is moving away from this conception."

Samuel used to think that Israel would provide "a focus for the Jewish world, that Israel's mere existence would serve to arrest assimilation . . ." He confesses that he now has his doubts. His observations, based on extensive travels in all parts of the world, have led him to conclude that "many Jews in the West are now assimilating with a clearer conscience: let the Israelis maintain the banner of Jewish existence."

Bars Mintz As Successor To Toledano

NEW YORK (P-O) — Rabbi Menachem Porush, chairman of the Agudath-Israel sect in the Knesset, visited Premier David Ben-Gurion this week and asked him not to appoint Benjamin Mintz to the post of Minister for Religious Affairs, according to an article in the Jewish Daily Forward.

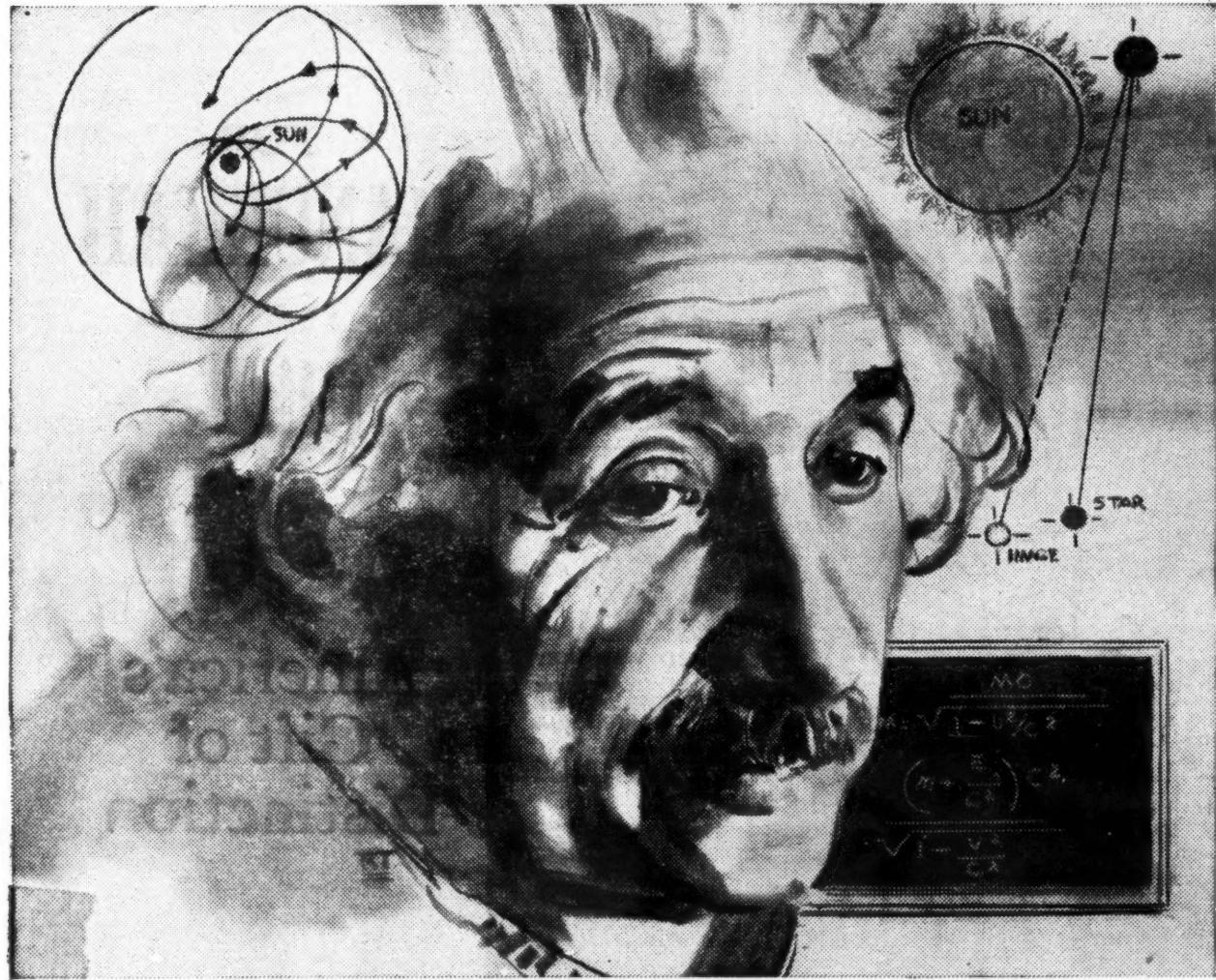
Mintz recently severed his ties with Agudah. Rabbi Porush told Ben-Gurion that it would be wisest to choose a successor to the late Rabbi Y. M. Toledano from among the ranks of the Sephardic Rabbinate.

"It is assumed," the Forward asserted, "that Rabbi Porush also used the opportunity to open preliminary negotiations concerning the entry of his party to the Cabinet coalition."

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Published Weekly-\$1 per year
Office of publication, E. Market St.,
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The man who created the atomic age

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Albert Einstein was born in Ulm, Germany, in 1879. He received his scientific education in Switzerland, worked in the patent office there, and in 1914 returned to Germany as head of the Kaiser Wilhelm Academy of Science. He remained there until 1933, when he renounced his citizenship in Hitler's Third Reich.

He came to America and continued his work at the Institute for Advanced Studies at Princeton University. Albert Einstein — humble, modest, yet in his lifetime he has literally changed the whole world around us. His theories paved the way to the freeing of nuclear energy, to the exploration of space, and to new concepts of light and motion and energy that are the very cornerstones upon which the Atomic Age is built.

A little man whose contemplation broadened the horizons of science to the farthest reaches of the universe. A man who, in his own lifetime, took his place beside Archimedes, Galileo, and Newton.



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I THINK AS I PLEASE

Israeli Soccer Teams Backed By Politicos Stage Grim Tilts

By CARL ALPERT

HAIFA — When the whistle blows on an Israel soccer field, anything is apt to happen. One player may kick another in the teeth. Or, two players may gang up on the referee. Or, the crowd may storm out of the stadium and mob whomever they don't like. All of these things happen on the Israel playing field, and happen too often. Defenders of the sport of soccer will explain away such events as resulting from natural exuberance. They say such occurrences are more common in other countries, so we have nothing to complain about.

They are nothing to be proud about, either, and this sort of thing will continue to happen on the fields each weekend so long as soccer continues to reign as the King of Israel sports. For the fact is that despite all the national pride in our teams, and despite the great turnouts at the various stadia, soccer has become the curse of amateur sport in Israel!

It monopolizes the spotlight to such an extent that almost every other sport is pushed into near oblivion, with the possible exception of basketball. Whatever money is being spent on promotion, and whatever facilities are being provided, are for the most part, for soccer. There is a reason for this, of course. The major soccer teams are backed by political parties, and carry political colors onto the field. A winning team and a championship bring popularity and prestige. Hence, money spent on expensive coaches, or on snaring good players is an investment in advance of election day. There is a bright side to this, of course. Perhaps Israel's elections are so quiet and peaceful because all the tensions have been let out in the bloodshed on the soccer fields!

ALL THIS may be good politics, but it is not good sport. All the emphasis has passed from participation in sport by the largest number of young people, to the rounding up of the largest crowd in the grandstand. The important thing has become, not to play well for the sake of a good, clean game, but to win at any cost. And when Israel's teams lose abroad, the apologists always manage to turn defeat into victory.

If we lose in an international tournament, the headlines blazon that we have "won a great moral victory," or that our team has returned "with honor." This was the report, for example, brought back from the Olympics at Rome, where Israel's athletes not only failed to place in anything, but where some of them actually disgraced the country by their performances. "We fulfilled our mission there with honor . . ." a spokesman said.

NECHEMIA Ben Avraham, the country's leading sports commentator, did not hesitate to reply that the truth must be told: Israel is 50 years behind the world's standard in international sports. What complacency there was, when Hapoel Petach Tikva, Is-



Carl

rael's national champion team, toured Europe, losing 5 games, tying 2, and winning half an unfinished game. Or when Maccabi Haifa carried the blue and white flag through Central Europe, losing 9, and tying 1!

But the political backers dictate that soccer must be king, and the result is that thousands of Israeli youth do not get a chance to participate in the "unpopular" sports. Track and field events, so-called light athletics, are almost neglected in Israel. By far not enough is being done to promote tennis. What about swimming, boxing, wrestling, bicycling, ping-pong, crew racing? What is being done to popularize gymnastics?

It is time we re-appraised the

purpose of organized sport in Israel: to win prestige for a political club—or to build sound, healthy bodies in a youth which learns the value of teamwork and fair play.

There has thus far been only one element in the country bucking the stream: the Wingate Institute of Physical Education at Natanya. The gym teachers and coaches graduated annually by the institute have a proper and healthy attitude toward the functions of sport. They may eventually turn the tide. It is to be hoped that a new ally has been found, with the appointment of Reuven Dafni as director of a newly created Sports Department in the Ministry of Education. A great challenge faces him.

Congregants Feel Rabbi Overdoes 'Der Rebbe Meg.'

JOHANNESBURG, S.A. (P-O) — Members of a Jewish community at a popular South African seaside resort believe that their spiritual leader carries the traditional "Der Rebbe Meg" too far.

This phrase which means "He who preaches need not practice" or "the rabbi is permitted" apparently dominates the entire attitude of the rabbi in question toward his responsibilities to his cloth and his flock, according to one of the congregants, who wrote a letter of protest to the Southern African Jewish Times.

"When the rabbi first came to us," declared the letter-writer, "he complained he could not get around to see the members of his congregation, so we gave him a car. To make things easier for him, he gets a car allowance and an allowance to entertain his members when they call on him.

"Half his rent is paid, all the telephone calls, books and medical insurance are paid. He is also paid for teaching of the Talmud Torah, for giving Scripture lessons at school and for the Geomra classes. He also gets four weeks' annual holiday.

"And yet, on Rosh Hashana he delivered a sermon in the course of which he urged us to put our house in order and be more regular in our shul attendance. Is it any wonder that the members of the community, who are a loyal band and contribute to every cause, are getting a bit tired of this 'Der Rebbe Meg' attitude

PHILLY SURVEY SHOWS BIG POPULATION SHIFT

PHILADELPHIA (P-O) — There has been a steady decline in Jewish population in three Philadelphia neighborhoods that for years have been predominantly Jewish, according to a survey recently conducted by the Federation Women's Council Committee on Population Study.

The city's Northeast section showed the largest gain in Jewish population, the survey disclosed. Logan, South Philadelphia and West Philadelphia are the three areas where the Jewish population has dwindled strikingly in the last couple of years, according to the survey which showed that there is a fairly heavy migration to the suburbs in Rawnhurst and Bustleton.

What complacency there was, when Hapoel Petach Tikva, Is-

rael's national champion team, toured Europe, losing 5 games, tying 2, and winning half an unfinished game. Or when Maccabi Haifa carried the blue and white flag through Central Europe, losing 9, and tying 1!

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It is time we re-appraised the

Says American Jews Can Give \$20 Million More to UJA

JERUSALEM (P-O) — American Jews can give \$20 million more a year to the Jewish Agency "and not even know it, let alone feel it," Dr. Dov Joseph, Agency treasurer, declared at a dinner in the King David Hotel at which he warned that the Agency is going deeper and deeper into debt.

He told his audience — the Fourth Toronto UJA Study Mission — that too much money is being siphoned off for local needs while the Jewish Agency, which is charged with the task of caring for the immigrants to Israel, is forced into deficit financing.

While emphasizing that there have not been enough gift dollars from abroad to enable the Agency to do its job properly, Joseph took issue with those who suggested that "we should try and live within our means."

He asked the Mission members to compare the support they give



Joseph

their own Jewish social cases in Toronto with the means put at the disposal of the Agency to care for similar cases in Israel. Comparable figures would be about \$100 a month per person abroad and IL90 a month here for a family of seven or eight, he said.

Quoting from figures he has drawn up for the Zionist Congress convention in December, Joseph said that during the past four and a half years, the Agency's indebtedness has increased by IL100m. In this period, he declared, it spent IL955m on the absorption of nearly 190,000 new immigrants and the care of those already here.

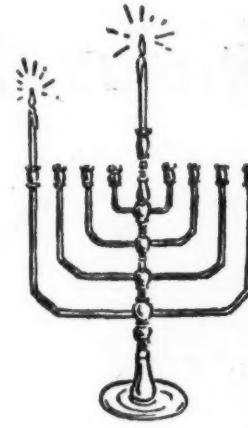
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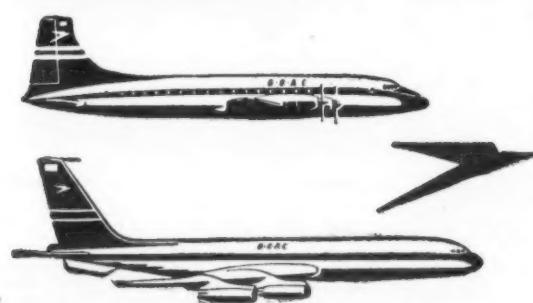
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WHERE TO GO
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IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York, available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Friday, Dec. 9 — Twenty-third annual national conference of the United Jewish Appeal, at the Statler-Hilton Hotel, will last until Dec. 11. Pinhas Sapir, Minister of Commerce and Industry in the Israel Cabinet, will be the featured speaker. Other speakers are Governor Rockefeller, author Leon Uris and Israel Ambassador to the United States, Avraham Harman.

Sunday, Dec. 11 — "Hanuka Program," a dramatic variety program on the story of Hanuka. At the Theodore Herzl Institute, 515 Park Ave., at 8 p.m. Free. Sunday, Dec. 11 — Yeshiva University's 32nd annual scholarship dinner at the Waldorf-Astoria. Charles H. Silver, pres-

ident of the New York City Board of Education, is chairman of the dinner, which commemorates the establishment of Yeshiva College as America's first college of liberal arts and sciences for men under Jewish auspices.

Thursday, Dec. 15 — Farewell luncheon at 12:30 p.m., at Hotel Plaza for Mrs. Israel Goldstein, first president of Pioneer Woman, the women's Labor Zionist Organization. Dr. and Mrs. Goldstein are leaving later this month to settle in Israel.

LECTURES and SYMPOSIUMS

Friday, Dec. 9 — Philip Klutznick, honorary president of the Supreme Lodge of B'nai B'rith, will be the Bert Nachman lecturer at Union Temple of Brooklyn, 17 Eastern Parkway, at 8:15 p.m. Free.

Monday, Dec. 12 — "World Jewish Problems — Jews Behind the Iron Curtain." Speakers: B. Z. Goldberg, author, correspondent and daily columnist of the Jewish Day, and Dr. Abraham I. Katsh, chairman of the Department of Hebrew Culture and Education at New York University. At Congregation B'nai Jeshurun, 270 W. 89th St., at 8:30 p.m. Free.

Monday, Dec. 12 — "The Meaning of Revelation." Speakers: Rabbi Maurice Bloom of Tremont Temple, Bronx (Reform), and Rabbi Ben Zion Bokser of Forest Hills Jewish Center, Forest Hills, N. Y. (Conservative). At Inwood Hebrew Congregation, 111 Vermilyea Ave., W. 207th St., at 9 p.m. Free.

Tuesday, Dec. 13 — "Catholics and Jews Today: Religious Attitudes." Is there a change in relationships? Speaker: Dr. Samuel J. B. Wolk, of Hebrew Union College. At Herzl Institute, at 8 p.m. Free.

Wednesday, Dec. 13 — "Jews in Germany Today." Speakers: Dr. Hendrik K. van Dam, secretary of the Central Council

of Jews in Germany, and Dr. H. G. Reissner, member of the Executive Committee, American Federation of Jews from Central Europe. Midweek forum at Herzl Institute, at 8 p.m. Free.

Thursday, Dec. 15 — "Culture in Catastrophe: The Creativity of the Six Million," survey of the poetry, fiction, folklore and documentary writing of the concentration camps. Speaker: Sara Feinstein, of Yad-Vashem in Jerusalem (the martyrs' and heroes' Memorial Authority). At Herzl Institute, at 8 p.m. Free.

EXHIBITS

Oils and tempera of Rachel Kohn. At Jewish Club, Inc., 23 W. 73rd St., through Dec. 27. Paintings of Maryan, young Jewish painter from Paris. This is the artist's first American exhibition. At Andre Emmerich Gallery, 17 E. 64th St., through Dec. 24.

Paintings of 11 Israeli artists on display at Central Institute of Israel Ibero-American Institute at 515 Park Ave. Will continue until Dec. 14, Mondays through Thursdays 'till 6 p.m., and Fridays 'till 4 p.m. Exhibiting artists include Isidore Aschheim, Esther Barli-Joel, Otto Ellenbogen, Nahim Gutman, Marcel Janco, Michal Mishorit, Ephraim Modzelevitch, Moshe Mokady, Mordechai Moreh, Louis Schatz and Joseph Zaritsky.

Historical memorabilia in commemoration of the Civil War centennial. More than 150 items on display, collected for a first presentation, depict the civic and military role of American Jews (both northern and southern) during the war. At Jewish Theological Seminary of America, at 92nd St., and Fifth Ave., Mondays through Thursdays from 1 to 5 p.m., and Sundays from 11 a.m. to 6 p.m. Admission free at all times.

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Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N.Y.C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St., NYC 21, YU 8-8400.
America-Israel Cultural Foundation 2 W. 45 St., NYC 36, OX 7-4030.

American Red Mogen David (Supporting Israel's Red Cross), 225 W. 57th St., NYC 19, PL 7-1627.

Anti-Defamation League of B.B., 515 Madison Ave., NYC 22.

Community Service Bureau of Torah Vodaath, 141 S. 3 St., Brooklyn 11, New York, EV 7-1065.

Community Service Division, Yeshiva University, 186th St. & Amsterdam Av., NYC 33, LO 8-8400.

Farband Labor Zionist Order, 575 6th Ave., NYC 11, YU 9-0300.

Herzliyah Hebrew Teachers Institute, 314 W. 91 St., NYC 24, TR 7-4885.

Israel Government Tourist Office, 574 5th Ave., NYC 36, CO 5-2750.

Jewish National Fund, 42 E. 69th St., NYC 21, TR 9-9300.

Kashruth Supervisors Union, 205 W. 14th St., AL 5-7330.

National Community Relations Advisory Council, 55 W. 42d St., NYC 36, LO 4-3450.

National Council of Jewish Women, 1 W. 47th St., NYC 36, CI 6-3175.

National Council of Young Israel, 3 W. 16 St., NYC 11, WA 9-1525.

Poale Agudath Israel of America, 147 W. 42 St., NYC 36, BR 9-0818.

Religious Zionists of America (Mizrahi-Hapai Hamizrachi), 80 5th Ave., NYC 11, WA 4-7940.

Synagogue Council of America, 110 W. 42d St., NYC 36, BR 9-2647.

Torah Umesorah — National Society for Hebrew Day Schools, 5 Beckman St., NYC 38, CO 7-8203.

Union of Orthodox Jewish Congregations of America, 84 5th Ave., NYC 11, AL 5-4100.

United Zionist Revisionists of America, 55 W. 42d St., NYC 36, PE 6-0322.

Zionist Organization of America, 145 E. 32nd St., NYC 16, MU 3-9201.

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FOR COURAGE—AN AWARD
TO GOV. LEROY COLLINS

When you're a governor for a Southern state, it is politically wise to shut up rather than speak up for the Negro. Not so with Governor Leroy Collins, who recently spoke out during the sit-down strikes with



Revy

a person makes purchases in a store, he has the right to sit down and have a cup of coffee in that store." To a courageous

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PIPELINE TO HAVANA

The new \$200,000 Sephardic Temple will not be finished. Wealthy Cuban Jews, who had pledged the money for the building, can't keep their promises. Their bank accounts have been confiscated by the Government. The temple was to have been the talk of Havana.

ROLL OUT THE CARPET FOR:

DR. JACOB P. RUDIN, of Great Neck, N. Y., here to honor Rabbi Joseph Narot of Temple Israel on his 10th anniversary; also Dr. NATHAN A. PERLMAN, rabbi of the nation's largest synagogue, Temple Emanuel in New York City . . . Connecticut's Gov. ABRAHAM RIBICOFF huddling with President-elect JACK KENNEDY. At the Diplomat Hotel here, Ribicoff indicated that if offered, he would not turn down an administrative post. (He'll be secretary of health, education and welfare.)

LOOK WHO'S COMING

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bachelors into attending the December Israel Bond Diplomatic Ball.

FOR RABBIS ONLY

This story is for real. Recently, Rabbi Leo Hurwitz, of Temple Zamora, tried to reach one of his board members, who was either "out" or "busy" whenever the rabbi called. Finally, the rabbi left this message with the board member's secretary:

"Please call me. A mutual relative of ours died and left us a big inheritance."

No sooner had the rabbi put

the receiver down than a call came through from the very excited board member, who wanted to know the details.

"Well," explained Rabbi Hurwitz, "our mutual relative is Moses. He left us the Ten Commandments, and I know that you want to share in the inheritance."

The board member agreed. In the mail the next day came a check for the building fund and a promise to give more time to the temple.

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WHAT FOODS THESE MORSELS BE

TIMELY TIPS ON ASSORTMENT OF TASTY DELICACIES FOR HANUKA.

By SARAH LIEBER

We continue with our Hanukah suggestions. There is still time to bake a few gifts. And in any event, there will be many occasions for company meals, refreshments for casual guests, and yom tov delicacies for the family. I have received very good sounding parve pumpkin pie recipe from a reader, which I offer below with her permission. Also, Sarah



I repeat my own parve pie favorite. Both are fine for the holiday. Other suggestions follow.

PUMPKIN CHIFFON PIE
(Thanks to Mrs. J. Dannhauser, Cleveland)

5 eggs, separated

1/4 cup sugar
1 tsp. cinnamon
1/2 tsp. ginger
1/4 tsp. ground cloves
1 tbslp. rum
1 small can pumpkin (2 cups)
1/2 tsp. salt

1 pre-baked pie shell
Beat the egg yolks until creamy, then beat in all additional ingredients except the whites and salt, until stiff and fold into the pumpkin mixture. Pour into cooled, pre-baked pie shell. Refrigerate until serving time.

HONEY PARVE PUMPKIN PIE

1/3 cup brown sugar
1/2 tsp. salt
1 tsp. cinnamon
1/2 tsp. ground ginger
1/4 tsp. nutmeg
1/4 tsp. ground cloves
1/2 cup honey
2 eggs

1 1/2 cups canned pumpkin
3/4 cup orange juice
1 unbaked pie shell (9-in.)
Combine sugar, salt and spices. Beat into pumpkin. Beat in eggs, honey and orange juice. Blend thoroughly. Pour into pie shell. Bake in pre-heated 425 degree oven for 10 minutes. Reduce heat to 350 degrees and continue baking 30 minutes or until filling is set. May be topped with nuts, either chopped or whole.

PINEAPPLE LATKES

1/2 cup matzo meal
2/3 tsp. salt
1/2 cup drained, crushed pineapple
1/2 cup liquid from the pineapple
1/4 cup water
3 eggs, separated

Beat the egg yolks with the salt, pineapple juice and water. Add matzo meal gradually. Blend in drained pineapple. Allow to stand

for 20 minutes until the liquid is absorbed. Beat egg whites stiff and fold into batter. Drop by tablespoonfuls onto a hot, well-greased griddle and brown on both sides over low heat. Serve with additional crushed pineapple, fruit sauce, applesauce, or sour cream. Serves 4 to 6.

CHEESE LATKES

2 eggs separated
1/2 tsp. salt
2 tbsps. sugar
2 cups cottage cheese, drained
1 cup sifted flour
butter or shortening for frying

Beat the egg yolks, salt and

sugar together. Stir in drained cottage cheese, and flour. Blend. Beat egg whites until stiff and fold into the batter. Heat enough butter to cover the bottom of a skillet to about 1/4-inch depth. Drop batter into heated butter by the tablespoonful. Brown on both sides. Serve hot with sour cream, cherries, or blueberries. Serves 4.

BLUEBERRY LATKES

2 cups flour
1/2 tsp. salt
3 tbsps. baking powder
1 tbslp. sugar
1 1/2 tbsps. matzo meal

(Continued on Next Page)



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U.S. Technical Aid to Israel Ends in '62

JERUSALEM (P-O)—The broad program of American technical aid to Israel will cease June 30, 1962, by mutual agreement between the governments of the two countries, it was announced by Israeli authorities this week.

The announcement stated:

"This decision was reached in view of the remarkable advance in technical skills made in Israel in recent years and the need for the United States to direct its available technical assistance resources to the more urgent needs of newly developing countries."

Timely Tips on Assortment of Tasty Delicacies for Hanuka

(Cont. from Preceding Page)

3 eggs, beaten
1½ cups milk
4 tbsps. melted butter
2 cups blueberries, fresh, canned or frozen

Sift together flour, salt and baking powder. Add sugar and matzo meal. Beat the eggs with the milk and stir into dry mixture along with melted butter. Beat until smooth. Use a large frying pan, skillet or griddle and make large latkes, using butter, if your pan requires greasing. To serve, heat the fruit over lowest heat. Spread latkes with butter, and berries, and put together in three layers. Cut into wedges to serve. Pass syrup or honey, if desired.

POLISH RATZELACH

1 cup flour
½ tsp. salt
1 cup milk
3 eggs, beaten
confectioners' sugar

Sift together flour and salt. Make a "well" in the center and pour in milk and well-beaten eggs.

JNF TRIENNIAL SET

The Jewish National Fund will attract over a thousand delegates from all parts of the nation to its triennial national assembly in Washington, D. C. from Feb. 23-26.

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Beat to form a very thin batter. Grease a medium-sized frying pan and heat. Pour in batter, tilting the pan as for blintzes, until bottom of pan is completely covered by batter. Brown first on one side, then turn to brown top. Sprinkle pancakes with confectioners' sugar and stack in sixes. Cut into wedges for serving. Serves 4.

APPLE LATKES

1 large tart apple
¼ cup sugar
1½ cups sifted flour
1 tbsps. sugar
1 tsp. baking powder
½ tsp. salt
1 egg, beaten
1 cup milk
1 tbsps. melted shortening
pinch of nutmeg or cinnamon

Core the apple and slice very thin, without peeling. Sprinkle with sugar and let stand while preparing the batter. Sift together flour, sugar, baking powder and salt into a mixing bowl. Combine beaten egg and milk and melted shortening and stir into

dry mixture to form a thin batter. Add spice. Heat a well-greased griddle or frying pan and pour in a tablespoonful of batter. Place a slice of apple in the center and top with another tablespoonful of batter. Cook over moderate heat until lightly browned. Then turn with pancake turner and brown other side. Serve hot with sprinkling of sugar and cinnamon, honey or sour cream. Serves 4 to 6.

A WORD TO THE WIVES

If you are planning a latke party and don't want to be in the kitchen all the time your guests are enjoying themselves, make latkes well ahead of time, frying to a lighter brown than usual. Grease cookie pans well. Place latkes in single layers on pans, and heat in the oven just before serving time.

Attention organizational committees! Don't forget to send for information about The POST and OPINION's exciting refreshment plan. An excellent way to raise funds or serve goodies without cost to you.

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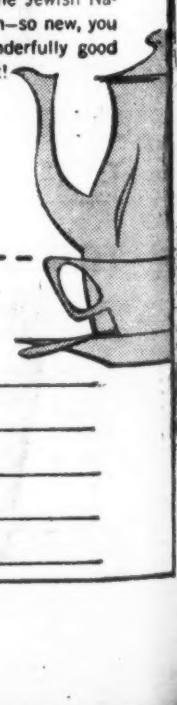
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Touching Scene with President Helps Refugee Feel Jewish

In the life of every man there comes a personal moment of truth. For Ernest W. Michel, a Jewish refugee, this moment of truth came during his personal interview with the President of the United States. Ernest W. Michel tells this story in the December issue of the Reader's Digest. In a moving interview with President Eisenhower, Michel tells how he discovered the real meaning of American life. In America, Jews could be "whole men, Jews and Americans at the same moment."

Michel and five friends went to see Eisenhower to express their gratitude for the American way of life. A friend, Haskell Tydor, proposed to say a Jewish prayer for the President. Michel had objected because he felt it was not acting like an American. Ignoring the objections of his friends, Tydor blurted out the prayer: "Blessed be Thou, Lord our God, King of the Universe, Who has given of thy glory to mortal men."

When the President responded in a low emotion-filled voice, Michel knew that he had been wrong in objecting to the Jewish

prayer for the President. Ernest said that what "Washington and Jefferson and Lincoln had said, 'hadn't been revealed to him until he saw it revealed in the face of the President of the United States."

Michel, in his article, tells of his experiences in the Nazi concentration camps. He tells how each day he waited for death at Auschwitz. In the spring of 1944, hope entered his heart when Eisenhower's troops rolled on toward Berlin. Ernest Michel was finally face to face with the man who rescued him from Nazi murder. And at the end of this long journey, he found the real meaning of America.

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Three Practical Ways to Integrate New Members Into Synagogue Activities

By MYRON SCHOEN

A question frequently posed by congregational leaders, whether the synagogue be large or small, is how do we go about activating and integrating the new members acquired during the Holy Day and school registration period. Most congregations hold a new member Sabbath — a worship service to which the newcomers are specifically and individually invited and at which they are usually greeted and given special recognition. After that, what? Do they slip into oblivion?



Schoen

Shall we see them again at Sabbath services? Will they participate in brotherhood or sisterhood activities? Will they show up at parent-teacher meetings?

If left to chance and if no organized effort is launched to integrate and activate the new members, the odds are heavily against their playing any role or expressing any interest in congregational activities. While each congregation must utilize its own resources, skills and personalities to meet this challenge, here are three basic suggestions for doing the job:

1) **EVERY** congregation should put out an annual "Membership Guide." It will serve as a handy reference and reminder for the older members and serve as a valuable tool to activate the neophyte. What are the minimum

requirements for such a publication? It should tell the history of the congregation. It should reveal the religious practices and rituals in use and the congregation's ties to the national movement and its institutions.

It should outline the educational program for child and adult, give the curriculum of the various grades of the school and the subjects and speakers of the adult sessions.

It should introduce the rabbi and other members of the professional staff, as well as the officers, board members and key committee chairman. It should contain a calendar of the congregational year, listing all the worship services, festival activities and social programs open to the membership.

2) Every congregation should have a compulsory, three-period orientation program for the new member family. The first session should be "Meet the Rabbi," but should afford him the opportunity to do more than socialize. The rabbi should take this opportunity to impress upon

them the close relationship between religion in the synagogue and religion in their daily lives.

3) **THE SECOND** orientation period should be handled by a panel of the officers, plus the synagogue executive, if there is one on the staff. This might be termed the session at which the member learns what makes the synagogue tick, who is responsible for what and how his contributions and dues help in producing the synagogue's worship, educational and social program.

The last orientation session should be manned by representatives of the synagogue affiliates and key committee chairmen. Each should have the opportunity to explain the role of its organization or committee in the synagogue's life and to solicit the interest of the new member to participate in its work.

Of all three parts of this program for the activation of the new members, one of those frequently neglected, is the creation of a good, working committee structure. Synagogue committee work offers one of the best and

most stimulating experiences for members, old as well as new.

AT THE LEO Baeck Temple in Los Angeles, the president, Elm Weingarten, recognized the importance of committee organization and distributes a 10-page listing of committees and their functions, to encourage wide membership participation. Accompanying this listing was the following note:

"This material contains a list of 18 committees whose job it will be to carry out the program proposed for the year ahead. The function of each committee is described. These committees permit the broadening of the participating base and encourage all who are willing to work on any part of the temple program to be given full opportunity."

"In past, the planning and administration of the temple's program has been a burdensome job to the rabbi and the president and the board of trustees. A penetrating analysis of the problems served to evolve the plan enclosed. If we are to attract the most capable, imaginative leadership talent to the job of president, the detailed work load must be lightened. This plan envisions the delegation of the responsibilities amongst the six officers by designating each as a group leader, responsible for two to four committees. Also, by dividing the program into the work of 18 committees, most board members will carry part of the load as chairman of a specific committee."

"**THE MOST** significant value in the plan is the desire to attract a wide group of members to serve on the committees of their choice to carry out that part of the program which is appealing. A form is enclosed on which both the husband and wife are requested to indicate this information."

How long has it been since your congregation has taken stock of its committee structure and determined whether it is functioning properly?

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JEWS URGED TO INVITE NON-JEWS TO VISIT HOMES

A leadership panel of the Anglo-Jewish Association in Britain has urged Jewish parents to allow their children to bring non-Jewish friends to their home. Fifty teen-agers attended the meeting where experts discussed the relationship between Jew and Gentile.

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Director of the A.J.A. said that Jewish youth clubs should occasionally invite non-Jewish clubs to visit them. The Rev. L. H. Hardman advised his flock to invite non-Jewish friends to their homes, if possible on Friday night. He said that he knew of two young non-Jews who had been offered Sabbath hospitality and who were now begging to be converted to Judaism. Mr. Hard-

man told his audience that young Jews should not suffer from an "inferiority complex" when in Gentile company or seek to curry favor by renouncing their religious principles.

Mr. Hardman renounced intermarriage between Jews and non-Jews. He said that Jewish par-

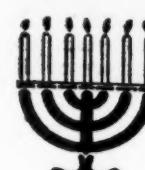
ents should lay down ultimatums and tell their children that if they were to intermarry they would have nothing more to do with them.

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For Conservative congregation in the San Francisco Area. Top salary for a cantor with successful teaching experience and background. We are willing to wait until August for the right man. Our Rabbi will interview candidates in the New York and Philadelphia areas between Nov. 27 and Dec. 23. Send full information to Box 633, National Jewish Post, 84 Fifth Ave., New York 11, N. Y.

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Substantial Conservative Congregation wishes to engage young, ordained Assistant Rabbi, in charge of school and youth work in addition to other Rabbinical duties. Mid-west. Write fully, giving all pertinent information. Correspondents assured completely confidential treatment. Dept. 4126, P.O. Box 1633, Indianapolis 6, Indiana.

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WHAT ARE JEWS LIKE?

The aim of the survey made among Miami Jews (P-O, Nov. 18, 25, Dec. 2) by the American Jewish Committee was to determine the attitudes of the average American Jew. This can be a very profitable undertaking.

THE AVERAGE American Jew as portrayed by the Miami survey is just what we'd expect him to be, only more so.

Miami may or may not be a fair locale for such an experiment. It's not only too new of a community, but it also is in a state of flux more than most communities because it attracts thousands of newcomers every year, plus its vacationers who really are displaced Easterners or displaced Midwesterners.

BUT THERE IS an aspect of this kind of effort which we like.

Money raised by Jewish organizations has been spent on all kinds of surveys, mostly surveys of non-Jews to see what they think about us.

This Miami survey, although not conducted by professionals, seeks to find out what the American Jew is like and likes. All the money spent on the other surveys may have been wasted. The surveys were always kept under cover and then issued at annual conventions for a purely organizational motive—to get more publicity.

BUT A SURVEY which tells us what the Jew of today is like, can be most useful. We'd like to see more such surveys, conducted by professional groups in more representative areas.

HANUKAH MONOLOGUE

Hanukah 1960 is here.

To what are you rededicating yourself?

WE KNOW THE answer, because we too are not rededicating ourselves to anything.

The idea of Hanukah, as far as we recognize it, is giving of gifts. The inspiration of the story of the Maccabees doesn't touch a responsive chord.

Or does it?

WHEN DO WE achieve something? Only when we devote all our energies to the effort. This means that the effort is important to us.

This is dedication.

Rededication is repeating a previous decision and determining to achieve over again something that was achieved before.

So maybe after all there is some message for us in Hanukah.

FIRST WE DECIDE what is important, not merely pleasurable. Then we determine to go after that which we decided is important. In the process, there are certain activities we've been engaged in, which we find unimportant and only peripheral.

This then may be a message to you and me on Hanukah, which could make Hanukah 1960 a most significant Jewish holiday.

'JEWISH' CONCERN

Although we have only a brief report by the World Wide News Service, an adjunct of the Jewish telegraphic agency, to go on, we find ourselves in serious disagreement with the views of Dr. Max F. Baer, national director of the B'nai B'rith Youth Organization.

ADDRESSING THE annual meeting of the B'nai B'rith Youth Commission, Baer asserted that Jewish youth groups could justify expenditure of Jewish communal funds "only on the basis of a primary of concern for the perpetuation of the Jewish heritage".

This is all to the good. Our quarrel is not with this declaration.

But Dr. Baer, according to the news report, went on to add that this expenditure of funds could not be justified by resolutions passed or petitions signed "against injustices by other persons, other groups, other nations".

As Jews we live in two cultures. It is just as flagrantly non-Jewish to be un-concerned with the welfare of the downtrodden and underprivileged as it is to be unaware and indifferent to the vast Jewish heritage.

All our teaching has to do with extending the God-given privileges to those less fortunate, so that "injustices" to the Puerto Ricans or the Negroes or the poor must be our deepest concern, else all the Jewish heritage goes for naught.

Jewish communal funds must be expended for Jewish education, they must be expended to aid those who want and need to go to Israel. But they also must be expended so that the American Jewish Congress may enter the fray for the fight against the disestablishment of the Negro.

In Jewish life, there is no dichotomy of the kind that Dr. Baer seems to be making. The welfare of the community at large has traditionally been the Jewish prayer.

If Dr. Baer is seeking the quickest way to alienate Jewish youth, then this attempt to circumscribe their interest to only Jewish problems will achieve his goal.

The EDITOR'S CHAIR . . .

RABBI HARRY ESSRIG, of Grand Rapids, Mich., is in the process of an experiment which most likely will not succeed, although we hope devoutly that it will.

Rabbi Essrig is not unknown to readers of this paper. He is one of the most forthright and positive rabbis in the U. S. Although a Reform Jewish leader, hardly any Orthodox devotee could other than delight in the strictures which come from his pen about the abysmal inadequacies of American Jewish life.

RABBI ESSRIG is seeking to enroll at \$3.00 a year a number large enough so that he can mail at least 20 of his sermons to them annually.

So far, Rabbi Essrig reports in his congregational bulletin, the response has been meager. This is to be expected, so we hope he'll persevere in his project in the same way in which he is persevering in other areas where he feels that what he is doing is significant.

THE GERM of the thought behind Rabbi Essrig's experiment may have escaped you. It is that since attendance at service is so spotty, the way to reach the congregation and influence the members is not from the pulpit, but through direct mail.

We carry this thought one step further. Rabbi Essrig is not saying it, but we deduce it. The means of reaching the U. S. Jewish community today is not as formerly through the pulpit, or even through the lecture platform which at one time in its heyday was a powerful means of communication, but through the congregational bulletin.

EVERY CONGREGATION, even the smaller ones, publishes a weekly or a monthly (the percentage would be 9 to 1 for the weekly) bulletin. Some are quite elaborate. All are filled with names, and we hazard the guess, that the housewife or husband who last was at services at Yom Kippur reads the current week's congregational bulletin carefully.

In many of these bulletins, there is no word from the rabbi. We'd guess that somewhere under half fail to take advantage of an opportunity which is provided in no other way—to reach the Jewish public.

In some bulletins, the rabbi's message is the piece de resistance. And the strength and effectiveness of these direct talks to the members should not be underestimated.

YOU WOULDN'T expect such a cry from anyone in this year of 1960, but unless someone utters it, an opportunity to show the great advance in Jewish life in the U. S. may be lost.

We're being deluged with new books of Jewish interest.

Our shelves are cluttered with books that must be read, written excitingly by Jewish men on Jewish subjects. We can't read them all, and we're beginning to feel a sense of frustration.

THERE WAS A time when the American Jewish community begged for such creativity. Now we have it, and the plea is at the other

RABBI WRITES OF RELIGIOUS FAITH AND PROBLEMS

A FAITH FOR MODERNS, by Robert Gordis, \$5.00 (Bloch).

The most brilliant and readable exposition of religious faith and problems to appear in this generation—this is the achievement of a noted rabbi and preceptor, who was aided by the very fact that he is a Jew, and therefore has no complicated theological notions to vindicate. Dr. Gordis may not



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have proffered the ultimate justification of evil on earth, free-will, and immortality; but no one has come nearer to that goal. He answers the presumed challenges of science and agnostic philosophy. He provides believable warrant for revelation, prayer, religious observance, the essence of morals, and every relationship between God, man, and the universe. Without passing over sins and errors traceable to past.

end of the pendulum. Give us a breather, please?

In so many cases, when a subscriber passes away, his survivors rush to show their great affection for his interests by writing to us to cancel the subscription. Or they use this for what seems to them an incontrovertible reason when the time comes to explain why the subscription is not being renewed.

This is all very sad, and not alone for the circulation department. It means that the one person in that household, whether the widow or any of the children who was interested in things Jewish to the extent of subscribing to a Jewish publication has gone to his rest without being replaced by any of his survivors.

This little bit of caustic criticism comes about because of a note by Mrs. I. R. Hurwitz, of Granite City, Ill., to our letter asking for a renewal. It reads:

"I wish to inform you that I. R. Hurwitz passed away a year ago, Sept. 28, 1959. Please find inclosed my check for \$7.00. I do this in memory of Mr. Hurwitz. You will receive the renewal as long as I live."

This lovely gesture tells us so much more than anything else could, the kind of man Mr. Hurwitz was.

Here's an exchange of correspondence which requires no comment except to point out that we thought the time had passed when we still would receive such letters:

Gentlemen:

With great embarrassment, I must ask you to do me the favor of sending The Jewish POST and OPINION either in an envelope or in a wrapper of some kind.

We need the occasional roomers we get to add to retirement income. When they learn we are Jewish—the attitude alters. Our attitude toward them is benevolent, but it's the old, sad story. They see our Jewish publications in the letter box, often before we do, and they change or move or both. We won't deny our Jewishness, but we can't afford to flout it. Can you help us or must we stop subscribing?

MRS. J. D.

Washington, D. C.

Dear Mrs.

I wish you hadn't written this letter.

It places me in a predicament.

It would be a simple thing for us to comply with your request, but I am opposed to it on principle.

I wish you would reconsider, because I have an idea that perhaps you are oversensitive and not only may the people who see the POST and OPINION in your box not resent it, but they actually may feel warmer towards you.

Please let me know.

Sincerely,

GABRIEL COHEN

National Jewish Post and Opinion

CHALLENGE IN THE MIDDLE EAST

BY HARRY B. ELLIS, \$4.00 (Ronald Press).

Nasser is an "attractive, intelligent Arab leader." Despite his recent friendly meeting with Khrushchev, he is strongly anti-communist. It is wrong to accuse pro-Nasserites of anti-Semitism. American politicians, inspired by the wicked Zionists, are guilty of cynicism and hypocrisy. Even though Nasser has (quoted) spoken of the Jews in terms of pogromism, he is a pretty good fellow even to Jews. So says Harry B. Ellis.

The NATIONAL JEWISH POST and OPINION

Published every Friday in 5 Editions by The National Jewish POST, Inc., 546 S. Meridian, Indianapolis 6, Ind. ME 4-1307

All editorial correspondence should be addressed to the New York Office, 84 Fifth Ave.

Subscription price—\$7.00 per year. Single copies, 15c; back issues, 25c

National Edition: 84 Fifth Ave., New York 11, N. Y. AL 5-0330

FRIDAY, DEC. 9, 1960

Rabbi Assails Sentimental Nonsense Voiced by Once-a-Year Worshippers

• Editor Jewish POST and OPINION
Your usual good, solid newspaperman's insight and skeptical inquiry deserted you for a brief moment when you sat down and wrote the editorial in your personal column entitled "The Editor's Chair," in the October 21st issue of the "Jewish POST and OPINION."

The m a u d l i n sentimentality and half truths in the letter which you quote almost in toto is the same standard nonsense which every Rabbi of any Congregation of any size has received in verbal and written form every year of his ministry and always on the occasion of the High Holydays.

First, this sudden spurt of Jewish feeling and Jewish religious need on the occasion of the High Holydays is a little sickening. Yes, I am fully aware of the nostalgia and the family ties and bonds and the tradition which makes every Jew, no matter how dim the embers of his Judaism burn within him, return to the Synagogue on this occasion. I understand it, and at the same time, I am sickened by the kind of Judaism that expresses itself in the fire insurance of the High Holydays and Confirmation on Shavous. The members of my Congregation occasionally complain about their seats on the High Holydays, and wish that they were more preferably situated. I advise them that anyone dissatisfied with his seats on the High Holydays can come any Friday night in the year and find the very best seats in the Sanctuary available for himself and his family.

TOO MANY EMPTY SEATS

Why do these people, such as the one who sent you the letter, suddenly have a sense of obligation only on the occasion of the High Holydays. With the exception of Miami Beach, Atlantic City and Los Angeles during the season, every Synagogue has too many seats available on Friday evenings and Saturday mornings. Where are these people during the year who write you these teary letters of indignation?

Secondly, why is there no mention of the fact that the truth would have entitled the writer to a different reception. If you call the office of my Congregation and ask what are the requirements for Religious School, you will be told—membership. However, if you come in to see the Rabbi or the Executive Secretary and explain that you would like to join the Synagogue and this is the amount you can afford to pay, no one will turn you away. We will welcome you with open arms. Does your letter writer have any idea of how many members of my Congregation or any Congregation in America have their dues remitted at the end of the year because we know they cannot afford to pay. Has he ever inquired how many members of our Congregations pay very small amounts, but we feel this is far beyond the hundreds paid by the wealthy because we know what a sacrifice it is. Where are children turned away from a Religious School when the parents are sincere in their desire to have their children learn and they themselves are sincere in becoming participat-

ing members of the Congregation?

WORKERS' CONGREGATION

Thirdly, you, Mr. Editor, have mentioned many times that there is a crying need for a Workers Congregation or a Congregation made up of people with middle and lower middle class earnings. Let me ask this: do you know of 200, 300, or 400 families who would like to join themselves together as a Congregation for something more than two days a year and Bar Mitzva and Confirmation, who cannot get a Rabbi? If they would offer a rabbi the promise that they would be at Services, that they would live Jewishly according to the leader-

ship he gives them, that they would at least listen to what he has to say, even if they do not agree with him, and that they would make of the Holydays, not a hypocrisy, but what the Bible meant it to be—a Sabbath of Sabbaths—I think you would have difficulty keeping off the plethora of applicants.

Of course justice and righteousness and mercy must stem from the Synagogue or it is truly dead. But, at the same time, these people with their sentimental letters of disillusionment are not voicing any noble idea.

As for Kaddish, where on God's earth is there a Rabbi or a Congregation who would re-

Claims Criticism of Nixon Cost Him Jewish Vote

• Editor Jewish POST and OPINION
Your newspaper in my opinion is responsible for the election of Mr. Kennedy as president of the U. S. and for the following reasons:

It was the large Jewish vote in the large cities, without which Kennedy would have lost. That vote was predicated on the feeling that Nixon may be anti-Semitic. The only evidence I

fuse them the right to say Kaddish or mention the name of their loved ones?

I don't believe it exists and neither do you.

RABBI LEO A. BERGMAN
Touro Synagogue
New Orleans

have ever seen of Mr. Nixon being anti-Semitic was a story by Revy Balkin in your newspaper that a number of years ago Mr. Nixon stayed at the Key Biscayne Hotel in Miami which is restricted to non-Jews.

Your story warned Mr. Nixon of this and nevertheless a few years later he continued to stay at this still restricted hotel. I have never read of any other overt act by him sympathetic to anti-Semitism. I truly believe it was your presentation of that single story which ultimately lost him the election.

S. J. WIKLER

P.S.—You may use my name and edit the above story as to grammar and facts without communicating with me further.

B-G's Aliya Drive Gets Boosts from Jerusalem Torah Scholars

JERUSALEM (P-O) — Prime Minister Ben-Gurion recently found allies in his tireless campaign to bring American Jews to Israel. The allies turned up—most unexpectedly—in the camp of the ultra-Orthodox Torah scholars of Jerusalem.

The Torah scholars persuaded a highly gifted American Rabbi who had gone to Israel for a year's study, to remain in Israel, despite earnest pleas from his parents in St. Louis, Mo., that he return home.

The matter came to the attention of Prime Minister Ben-Gurion who asked to see the young rabbi, according to Panim El Panim, Israel religious picture magazine.

The Prime Minister, ever eager for ideas on Aliya of Americans, kept the U. S. immigrant long over his appointment time, while former Ambassador to the United States Abba Eban and

Moshe Dayan, Minister of Agriculture, cooled their heels for forty-five minutes in an anteroom.

Panim El Panim reports that Ben-Gurion may tell the story in his opening speech at the forthcoming Zionist Congress to show the Zionists who "the real Zionists are."

Much to the Prime Minister's satisfaction, the Yeshiva heads of Jerusalem brushed off an old argument used in the early days of Jewish migration from Eastern Europe to the United States, that one could not properly be immersed in the life of Torah study in America. In the following days of the Torah centers of Eastern Europe, America was referred to as the "traife medina" (unkosher land).

The young rabbi who came to study and "remained to stay" is Rabbi Barry Eichenstein, son of the Orthodox Chief Rabbi of St.



RABBI BARRY EICHENSTEIN

Louis. He had been given a year's scholarship to study at a Yeshiva in Jerusalem. The scholarship was a wedding present to the young rabbi who in the interim has become a father.

His manifest talents quickly made it clear to his tutors that he possessed all the capabilities of becoming an Ilue (a Talmudic genius). His teachers—the Rav of Tshubin and Rabbi Eliyahu Lapin were distressed at the prospect of his returning to America. They persuaded him to stay on for another year which was scheduled to end last July 18.

When he went to the home of Rabbi Lapin to say good-bye, the aged scholar cried and pleaded

with him to remain in Israel permanently. Young Rabbi Eichenstein went to see the Rav of Tshubin and asked his counsel. There he was confronted with a Pask (rendition of Jewish Law) which, according to the Rav made it mandatory for him to remain in Israel.

Working from another side, the head of the Yeshiva of Mir wrote, the young man's parents in America, assuring them that in Israel the young rabbi would "become a shining light in all Torah circles" and "a giant in the realm of Halacha."

Rabbi Eichenstein had booked flight for the United States on a plane scheduled to depart July 18 but on July 15 he cabled his parents that he had accepted a position as Rosh Yeshiva head of the religious studies department at Boys Town in Jerusalem and would not be returning to America.

He followed the cable with a letter explaining how sorry he was to have to disappoint them. He said the Yeshiva heads had warned him that if he returned to the United States he might succumb to the lures of material wealth. He expressed deep regret at being unable to join his father in the St. Louis Rabbinate.

Rabbi Eichenstein's wife is the daughter of Rabbi Chaim Ginsburg of Minneapolis.

Minister Convert Lauds Rabbi's Conversion Plan

• Editor Jewish POST and OPINION

It gave me great pleasure to read the article about Rabbi Maggal and his plan to convert part of the 70 million unaffiliated persons in our country. I have been urging this in letters to various leaders of American Judaism for almost eight years, but the response was not particularly heartening. Now within a little over 18 months, we have the Jewish Information Society in Chicago and Rabbi Maggal's organization in Los Angeles. These are very happy signs for those who have been worried about the vitality of Judaism in a free society.

I want to answer Rabbi Morris Teller and Rabbi Sol Landau on this matter of converting the non-Jew. The objection is always that we do not have workers enough for our own people and, secondly, that it is dangerous. No matter how many people write in about it, the objection is always essentially the same.

They completely miss several points. First, the non-Jew is entitled to know about Judaism. It is true that we may have been excused from this in the past because of the fact that conversion was a capital crime but that day is long past. But there is always the cry that it is still dangerous. Well, one of the things that we must always tell the prospective convert is that it is

not easy nor popular to be a Jew. I do not agree with Rabbi Landau that we will provoke a counter-move. Far from it! The real reason why so many Christian groups think that the time is ripe for their missionary movement to the Jew is that we are so quiet and self-effacing that they are convinced that there is no vitality in Judaism.

Now as to this movement causing further shortage of workers, the precise opposite will prove to be true. Many of the converts will prove to be tireless and efficient workers in the cause of God. We will actually improve the situation instead of causing further deterioration. Those with even a smattering of psychology will realize what a lift it will bring to our young people to know that their life is founded in a Truth which is living and growing and attracting intelligent non-Jews. Let me be one example. I am too old to finish the work for a Rabbi but I have two sons who may very well prove to be of real help to the Jewish Community. How then was it a loss to our leadership for me to be converted to Judaism? May there be thousands whose sons become leaders in the future Jewish Community!

JAMES H. BURKEY, D.D.
Payette, Idaho.

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